

THE NUR AF' SHAN

Vol. IX

LUDHIANA:—February 3rd, 1905.

No. 5.

FOREIGN TELEGRAMS.

London, Jan. 25.

A telegram from Moscow, dated the 24th instant, which has been delayed by the censor states that Cossacks on that day fired on 3,000 demonstrators and wounded many of them.

The Tsar has issued a decree conferring on M. Trepoff most drastic powers of administration and conferring on him the rights of Minister of the Interior over the local authorities in the St. Petersburg district.

London, Jan. 26.

By order of the Tsar M. Trepoff and the Minister of Finance have issued a proclamation explaining to the workers that they are being exploited by self-seeking and evil disposed persons, who have misled them in a manner rendering the intervention of armed force inevitable. The workers forgot that the Government always were careful of their needs and are ready now, as always, to listen to their just desires and to satisfy them wherever possible, but they must assist the Government by the restoration of order, by returning to work and by boycotting incidents to disorder. Their needs were near the Emperor's heart as were those of all loyal subjects. Only recently the Emperor ordered the consideration of the workman's insurance, and had now directed the Ministry of Finance to draft a law for shortening the hours of labour and measures for making it legally possible for the working classes to discuss and make known their needs. The Government would protect all returning to work.

London, Jan. 25.

Reuter's Mauritius correspondent says it is rumoured that the Baltic squadron is still at Madagascar and will remain there till the end of the North Sea inquiry.

London, Jan. 27.

Reuter's correspondent with Kuroki's army wires on the 26th instant that heavy and continuous artillery fire has been going on to the westward all day, and apparently an important engagement is proceeding. It is stated that a Russian force has crossed the Hun River on the Japanese left and that the Japanese are now attacking it.

The *Daily Telegraph's* correspondent at St. Petersburg states that Kuropatkin has telegraphed to the Tsar that his offensive power is seriously hampered by the reluctance of the European regiments to advance against the enemy, arguing that now that Port Arthur has fallen the war is objectless.

London, Jan. 27.

General Kuropatkin wires on the 26th instant that he has assumed the offensive against the Japanese left, occupying a position whence the Japanese were driven at the point of the bayonet. They were repulsed in the attack on the Japanese right.

London, Jan. 28.

General Kuropatkin states that the Japanese counter attack was repulsed, and the Russians after a desperate fight entered the large and strongly entrenched village of Sandefu at 7 in the evening of 25th. During the day a hundred Japanese were made prisoners.

Kuropatkin says: we resumed the offensive on the 26th and occupied the enemy's entrenchments at Sandefu, and the attempts made to dislodge us were repulsed. The Japanese were re-attacking the Sandefu positions at four in the afternoon.

London, Jan. 28.

Reuter's correspondent with Kuroki says that the weather is awful; a combination of frost, snow and fog frustrating a general engagement and entailing the severest suffering on any troops camping in the open.

Reuter's correspondent, wiring from Port Said says there is reason to believe that at least some of the Baltic fleet will shortly return through the Canal, and it is rumoured that some will visit the Persian Gulf.

It is stated at St. Petersburg that the Russians had a thousand casualties in the assaults on Sandefu.

Reuter's correspondent wires from Mukden that the Japanese have fallen back and the Russian cavalry advanced their lines ten miles. Filling was continued on the right flank on the 17th, but does not seem to have developed in the centre or on the eastern flank, and ceased altogether on the 24th.

Advices from St. Petersburg to-day state that General Misteichenko has been wounded in the leg but remains at the front.

London, Jan. 29.

Marshal Oyama reports that as the result of Saturday's fighting the Russians at Heikoutai and Liangtsou retreated to the right bank of the Hun River and the Japanese captured 500 Russians.

London, Jan. 30.

Serious riots took place at Warsaw on Saturday. Many of the finest shops were sacked and burned. Cavalry charged the rioters and troops fired at several points. The British Consul General and Vice Consul were separately charged by patrols; the latter received terrible sword cuts in his face.

Sir Charles Hardinge has sent a military Attaché to investigate the reported attacks on the British Consul General Murray and the Processional March at Warsaw by the soldiery.

The Japanese estimate their losses in the recent fighting at 5,000 and that of the Russians at 10,000.

Bombay, Jan. 30.

The following telegram was received this morning from the Japanese Government:—

Marshal Oyama reports: The enemy's artillery fired desultorily on the 28th instant on our right centre while small Russian detachments made attacks in various directions but were immediately repulsed. On the left our detachment which repulsed on the 25th instant the enemy at Checheupao occupied on the 28th instant Siantaga and Sienawofeng and another detachment which advanced to Heikoutai secured an infantry position on the east bank therefrom. Still another detachment occupied Hiepao five miles south of Heikoutai, repulsing therefrom the enemy consisting of one infantry regiment, one cavalry brigade and twelve guns. The enemy attacking the flank of our left so far appears to consist of the eighth Army Corps, the second and fifth brigades of the European Russian sharpshooters, the ninth Division of the tenth Army Corps, part of the sixty first Reserve Division and part of the first Siberian Army Corps.

London, Jan. 30.

A detachment from General Gripenburg shows that the Japanese have vigorously attacked the Russians and that General Kondratovich has been wounded.

Reuter's correspondent with General Kuroki says that after driving the Russians across the Hun River the Japanese bombarded the whole line. The Russian reply was feeble.

London, Jan. 31.

Count Lam-dorff has informed Sir C. Hardinge that he has ordered a searching inquiry into the attacks on the British Consul General and the Pro Consul and the complete effacement of the objectionable placards at Moscow and Leningrad and has expressed unqualified disapproval of the Moscow Prefect's conduct.

Allahabad, Jan. 31.

London, Jan. 30.—Referring to the Tibetan despatches the *Morning Post* says that it is not difficult to recall a number of recent events in which the Home Government's disregard of advice from the man on the spot has resulted in serious disaster to imperial interests. It asks whether the Government's policy was based on the avoidance of a quarrel with Russia for fear of what the Opposition might say.

EDITORIAL NOTES.

"Charge not thyself with the weight of a year,
Child of the master faithful and dear.
Choose not the cross for the coming week,
For that is more than he bids thee seek.
Bend not thine arms for tomorrow's load,—
Thou may'st leave that to thy gracious God.
Dearly only he saith to thee,
Take up thy cross, and follow me."

Sometime since, Lala Hansraj B. A., Honorary Principal of the D. A. V. College gave a lecture, in which he undertook to defend the Dayanandi doctrine of *Niyog*. The *Purity Servant*, the Organ of the Brahmo Samaj, Lahore, criticised this lecture in the following words:—

"We attended the lecture of Lala Hansrajji, B. A., Honorary Principal of the D. A. V. College and came sorely grieved and disappointed. He had taken up the defence of that immoral and pernicious custom of the barbaric age the *Niyog*. The defence showed us a great deterioration in the intelligence, culture and morality of the Arya Samaj. We know there are hundreds nay thousands who have become elated at this 'magnificent' defence by one of the best intellects in the Arya Samaj. And this is the reason why we are so much sorry for the moral future of the Arya youths. Such a delicacy should have been left out from Anniversary treats. This is a subject which tickles the sensibilities of our Arya brethren. We will not therefore dilate on this besides expressing our extreme sorrow at the unwisdom of our Arya brethren of the cultured section in selecting this defence of gross immorality at this Kaliyug. Granting for argument's sake that this immoral practice was not considered as such in the halcyon days of Kritayug, the very mention of it in this down-fallen, sinful Kaliyug was repulsive and nauseating. The ball has been set in motion and the filth is being handled either for the defence or repulsion both of which are equally deplorable."

This criticism naturally aroused the indignation of the *Arya Messenger*. This writer is so sure of the theoretical purity of the ancient practice of *Niyog* as to have only "pity for the crude soul" which could not accept the doctrine after this masterly defence. He says, "Our only advice to the Brahmos is that if they do not wish to perish in ignorance, it would be better to study the doctrine in calmer moments, so that the rust which has clung round their souls may be washed off and they may be able to see a truth in its purer and original form."

We are glad to know that India has men, who are prepared to rebuke false teachers. This doctrine of *Niyog* is one which no Arya would venture to practice openly. His attempt to defend it upon a theory of human society, which has never had any reality, is simply ridiculous; and can only be accounted for by the necessity of defending the doctrine of a religious leader. My God grant courage to men to call things by their right names and to expose every attempt to defend the wrong.

The American Swami will, we are sure, soon come to recognize the truth of that saying of Jesus: "A prophet is not without honour save in his own country and in his own house." Here is what the *Arya Messenger* has to say of one of these "Swamies":—

"Swami Ram Tirath has come back to India, after a sufficiently long residence in America. Whatever he may have done in America, we hope he will in this country do as little in the way of preaching as possible. The false and worthless Vedantism of the modern Hindus may have charms for the Westerner, but it can't be and should not be permitted to work further havoc in the country which gave it birth, and which it has enervated and demoralized so completely. If we remember aright, it was Swami Ram Tirath who, purely to promote the spiritual interests of the Americans in some mysterious way, told them that the ancient Hindus ate beef! Doubtless he expects thanks from the Hindus for this!"

As an American, I am glad to say, that while some foolish women have been captivated by the vedantic teaching of these Swamies, we are sure that but few see anything charming in it, and these only because they do not understand it. We are glad also to know that educated Indians have repudiated Vedantism as worthless.

The principal points in the problem of Social Reform in India, as catalogued by H. H. The Gaekwar of Baroda at the social conference, Bombay, are as follows:

1. Female education.
2. Abolition of infant marriage.
3. Widow Remarriage.
4. Abolition of Polygamy.
5. Removal of caste divisions.
6. Intermarriage between sub-castes.
7. Interdining.
8. Freedom of travel and sea-voyages.
9. Raising the position of the castes called low.
10. Temperance.
11. The regulation of public charities.

Now, if we examine this list, we shall, I think, find

that we can classify the greater number of them under two main heads:

1. Difficulties arising from the Caste System.
2. Difficulties in connection with the status of women.

These are the two great problems—the solution of which will solve most of the various items mentioned in our list."

To state the matter positively, we would put the matter thus: Educate the women, abolish infant and child marriage, permit the remarriage of widows, abolish polygamy and the caste system, (which includes 4, 5, 6, 7, & 8), promote temperance and regulate public charity so as to provide for the really needy and suffering classes.

QUESTIONS AND ANSWERS.

Question 1. Is sacrifice essentially necessary for the removal of sin?

Answer. Christians believe that sacrifice is an absolute necessity, if sin is to be removed. We believe that the whole religious history of the world stands as evidence for this as well as the teaching of Christ. Every religion on the face of the earth has had some mode of sacrifice connected with the forgiveness of sin. Is not this universality of sacrifice proof that the human soul all over the world feels that sacrifice is necessary for the removal of sin? It is most remarkable to study the hundreds of religions which have been professed in all parts of the world and to find in each of them sacrifice in some form or another. Indeed it would not be too much to say that, as the universality of religion is proof that man requires religion, so the universality of sacrifice proves that the human spirit feels the need of sacrifice in the matter of forgiveness.

The second reason why we believe that sacrifice is necessary is that Christ taught us so. He declared that it was necessary that He should die, that His death was for us, and that it was for the remission of our sins. He taught this all through His public life, and ended that public life by dying on the Cross, thus fulfilling His own prophecy. How can we doubt that He was teaching the truth when He declared that His death was the sacrifice for our sins?

Thirdly, Christians have found by happy experience that faith in Jesus as our Saviour slain for our sins is the source of a new life in which sin is conquered and God glorified. Only when a man accepts Jesus the Crucified One as the ransom for his sins does he enter at once into full peace with God, experience the joy of sin forgiven, and begin the life of righteousness. This Christian experience is as normal as the ordinary experience men have of getting warmth from the sun and strength from food; and therefore it corroborates by the surest of all means, namely daily personal experience, the declaration of Jesus that His blood was shed for the remission of sins.

The Inquirer.

A traveler in Siberia a few years back noted that among the natives along the northern coast wood, in a certain form, is a most common and constant article of diet. The natives eat it because they like it. Even when fish are plentiful it usually forms part of the evening meal, as many cleanly stripped larch logs near every hut testify. These people know by experience that the fact of their eating wood arouses the sympathy of strangers and shrewdly use it to excite pity and to obtain gifts of tea and tobacco. They scrape off thick layers immediately under the bark of the log and, chopping it fine, mix it with snow. It is then boiled in a kettle. Sometimes a little fish roe, milk or butter is mixed with it.

Letters To My Neighbours.

No. 5

Dear Friends,

I promised you in my last letter that I would revert to the subject of true patriotism. I propose in this epistle to give you my views as to some of the characteristics of a true patriot.

The first characteristic of a true patriot is love of the truth. Sir Madhava Row expressed this idea in a negative form when he said, "what is not true is not patriotic." A man who will hide the truth or forge a lie because he wishes to defend his country or his people from just blame is not acting a truly patriotic part because the truth will soon become known and then the so-called patriotic lie will only magnify the evil it had hoped to avoid. Moreover the only way to cure a wound is first to probe it and learn its full extent: in like manner the real patriot will be first to acknowledge what is wrong in his country and then use every effort to remove the evil.

A second characteristic of a true patriot is that he is a reformer. Just now we are hearing of the dreadful civil commotion in Russia. The country has been long suffering from evils which need the careful thought and effort of every true patriot. It is much to be regretted that lawlessness has become rampant and now threatens to overthrow the Government. The truest patriotism would have sought to right these wrongs and so preserve the peace. True patriotism would have sought out some remedy which would be just to all. A true patriot being a true man will also be a just man. The effort of so many to maintain the old system of caste slavery, of everlasting widowhood and of child marriage, with all its evil consequences, is not to my mind patriotic. The effort to arouse race prejudices and hatreds is equally to be deprecated. The true patriot strives to allay such sentiments and to promote a feeling of brotherhood and so to consummate union because there is strength in union. A still further characteristic of a true patriot is unselfishness. The man who cries for patriotic action and thereby hopes to advance his own benefit at the expense of others is a false patriot. A true patriot is ready to suffer personal loss if thereby he be able to further the cause of his country.

Need I say that the true patriot is also a brave man. He is willing to incur the adverse criticism, the hatred and even the blows of his fellowmen in order to further the cause of what he knows to be true and just and best. No words could be truer than those of the Hon. Chandavarkar of Bombay: "No doubt, nothing was more tempting than the favour of popular applause. But after all history told us that great changes and reforms were due to men, who cared not for the public opinion of their times, sought not the sweets of popularity or power, but boldly and single handed, amidst opposition and ridicule, strove to reform their people."

The patriot, true, just, unselfish, and brave, is also God fearing. This is more than to be merely religious, in the sense that he is zealous and even fanatical in the maintenance of what he believes to be true. It is to be persuaded that the source of all good for country as well as for its people is God, who has created all things and whose benevolent care supports all things, and that for this reason the great problem of national as well as personal welfare is that of seeking to do the will of God. With these thoughts I must now close this letter.

Yours very sincerely

SENEX.

SIR HENRY COTTON'S ADDRESS AT THE INDIAN NATIONAL CONGRESS BOMBAY.

The part which we select from Sir Henry's speech is that in which he sketches

THE IDEAL OF INDIA'S FUTURE.

Without attempting to investigate how far the sentiments he expressed were acceptable to the congress, we give them, merely quoting first a sentence that occurs later in the speech: "The keynote of administrative reform is the gradual substitution of Indian for European official agency." Here, then, is Sir Henry's Ideal:—

"Let us accustom ourselves to the conception which the realisation of a national spirit in India involves. The present form of British administration cannot survive the fulfilment of those national tendencies which the British Government itself has brought into existence. But India is bound to England as England is to India. England has incurred liabilities not lightly to be set aside, and she should no more break from her past than should India break from the traditions of her history. It was lately declared by a high authority that he could not conceive of a time as remotely possible in which it would be either practicable or desirable that Great Britain should take her hand from the Indian plough. But such is not my conception of India's future. An abrupt retreat would indeed be advocated by no one, and the process of reconstruction cannot be effected otherwise than by slow and gradual means. Many years must elapse before we can expect the consummation of a reconstructive policy. But it is a policy which we should always keep before our eyes. Indian patriots look back on their past with a just sense of pride, and they know that India will again take her own rank among the nations of the East. They are striving for the attainment of this ideal which, however it may be delayed or marred in execution, is sure in the event.

"Autonomy is the keynote of England's true relations with her great Colonies. It is the keynote also of India's destiny. It is more than this: it is the destiny of the world. The tendency of Empire in the civilised world is in the direction of compact autonomous States which are federated together and attached by common motives and self interest to a central power. You have already local legislatures, in which a certain measure of representation has been granted to the Indian people. A small concession has been made in this direction, but it is wholly inadequate to meet growing demands. In the cautious and gradual development of representation, in the increase of your power and influence in India itself, involving the ultimate extension of autonomy, we shall find the appropriate and natural prize and legitimate goal for Indian aspirations.

"It was the dream of John Bright, and he indulged in no mere mystic prophecy, when he foresaw that India would fulfil her ultimate destinies by a process of evolution, out of which she would emerge, not through force of violence as an independent State, or torn from the Mother Country, or abandoned to England's enemies, but as a federated portion of the dominion of the great British Empire. The ideal of an Indian patriot is the establishment of a federation of free and separate States, the United States of India, placed on a fraternal footing with the self-governing Colonies, each with its own local autonomy cemented together under the ægis of Great Britain. That is a forecast of a future, dim and distant though it be, the

gradual realisation of which it is the privilege of Government to regulate, and the aim and hope and aspiration of the Indian people to attain.

"This is our ideal of India's future. The process of reconstruction should be always before our eyes. Changes may, and should, be gradual, but they must come, and we should prepare ourselves for their realisation. Statesmanship consists in foreseeing and we are all of us the better for the exercise of forethought. Familiarise yourselves, therefore, with a conception of India's future, which gathers as it grows, and insensibly attracts into the political evolution all other great problems of economic and social reform which are awaiting solution."

To the foregoing we will add but one sentence from Sir Henry Cotton's plea for an enlargement of the Legislative Councils. Taken in conjunction with what has preceded it seems to indicate that the substitution of Indian in place of European officials is contemplated chiefly as a substitution of one kind of autocracy for another, revealing how very slowly, in Sir Henry's opinion, can the Government of India become really democratic. He says:—

"We ought never to lose sight of the fact that India, in spite of all its changes, is and always has been an aristocratic and conservative country, and that any attempt to democratise Indian institutions is calculated to result in failure. The adoption of a scheme for enlarged Councils on a really representative basis would not only afford satisfaction to the educated classes of the community, but it would gratify and conciliate the nobility and ensure for them a share in the responsibilities of administration commensurate to their rank."

Bombay Guardian.

HOW TO PROLONG LIFE.

Moderation in eating, drinking, and physical indulgence.

Pure air out of the house and within.

The keeping of every organ of the body as far as possible in constant working order.

Regular exercise every day in all weathers; supplemented in many cases by breathing movements, and by walking and climbing tours.

Going to bed early and rising early, and restricting the hours of sleep to six or seven hours.

Daily baths or ablutions according to individual conditions, cold or warm, or warm followed by cold.

Regular work and mental occupation.

Cultivation of placidity, cheerfulness and hopefulness of mind.

Employment of the great power of the mind in controlling passions and nervous fear.

Strengthening the will in carrying out whatever is useful, and in checking the craving for stimulants, anodynes, and other injurious agencies.—Sir Hermann Weber, M.D., F.R.C.P., before the Royal College of Physicians of London.

Regularity and abstinence.—Crispi.

"Do not worry; eat three square meals a day; say your prayer; think of your wife; be courteous to your creditors; keep your digestion good; steer clear of the biliousness; exercise, go slow and easy. Maybe there are other things that your especial case requires to make you happy, but, my friend, these, I reckon, will give you a good life."—Abraham Lincoln.

HOW TO WORSHIP IN SPIRIT AND IN TRUTH.

In his first epistle to Timothy, in which he instructs him how to conduct affairs in the Ephesian church, Paul reminds Timothy that the church is "the church of the living God." The only name applied to the church in the New Testament is "the church of God." This fact should impress upon our minds the true character of the church and the supreme purpose of our assembling in the house of the Lord upon the Sabbath day. The church is God's special dwelling place. Here his people come to worship him and to hold fellowship and communion with him. Many lose sight of this great fact to-day. They go to church for the music, for the sermon, or for the Christian sociability found there. These are all well enough in their place, but they give them the supreme place. Whether they go to church or not and where they go are determined by these lesser considerations. All can see the radical falseness of his position. The supreme purpose of church attendance is to meet God and to worship him in sermon, song and service. This fact should never be lost sight of. God is willing to meet us and no matter how poor the sermon, how common the music, or how barren the service, if we meet God and worship him, we will have accomplished the supreme purpose of our assembling in the house of God. This fact fully establishes the importance of the subject of worship and the method in which it is to be engaged in.

Worship may be popularly defined as the homage which we render unto God through the medium of praise, prayer, reading the Scriptures, including the interpretation of the Scripture and its application in the sermon, and the giving of gifts unto God when the worship is public.

Since worship is so great and important a part of our lives it is very necessary that we should understand its character. Two of the most vital characteristics of true worship are suggested for our consideration in the topic—namely, the spirituality and truth. The true worship of God must be both spiritual and sincere.

These characteristics of worship were emphasized by Christ himself. The occasion was his conversation with the Samaritan woman at Jacob's well. Her idea was that the place determined the value of the worship: "Our fathers worshipped in this mountain (Gerizim), and ye say that in Jerusalem is the place where men ought to worship." She looked upon Christ simply as a Jew and assumed that he believed, as the Jews, that Jerusalem was the place to worship. But Christ pointed out the error of her belief concerning worship and declared that the true worshippers would not magnify place, but would "worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth." No other worship than that which is "in spirit and in truth" is actual worship.

We worship God only when our spirits come into touch and fellowship with his. Time, place and methods of worship avail nothing, only so far as they assist the human spirit to come into fellowship with the Divine Spirit. The need of sincerity is very evident. A formal worshiper could have no fellowship with God. Sincerity is an absolute necessity to spiritual worship, and there is no true worship that is not spiritual; hence the absolute need of spirituality and sincerity in worship. Let us remember these facts and both in private and public devotions worship God "in spirit and in truth."

Dr. Doyle.

BOYS WHO MADE GOOD MEN

A Swedish boy fell out of a window and was badly hurt, but with clinched lips he kept back the cry of pain. The King Gustavus Adolphus, who saw the boy fall, prophesied that the boy would make a man for an emergency. He did, for he became the famous Gen. Bauer.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in the Tyron with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." He did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" And he flung the book out into the river. He was Fichte, the great German philosopher.—The Morning Star.

THE BOY IN SCHOOL.

If I were asked to state in a single word the secret of a good life for a boy in school, I should say without the slightest hesitation that such a secret lies in the word "honesty." A narrow definition of that word proposes than an "honest" person is not a thief, that he does not steal the personal possessions of some one else; but a truer definition includes all that we mean by "truthful," "upright," "diligent," and many other mighty words. An honest boy will not attempt the self-deception that accompanies bad habits, or the deception of fellow-students or teachers that accompanies open sin; he will be straightforward, earnest, manly; he will exhibit those fine qualities of human life which everyone admires; he will please God. To grow in the grace of honesty means the development of a character that is great and good. I commend to every schoolboy that he be honest under all circumstances and in view of any consequences.—Eugene Allen Noble, in Christian Advocate.

A NEW ZEALAND PRINCESS.

The chieftainess of the Maoris—Mrs. Donnelly—whose native name is Arini Kiratira, recently returned to New Zealand, after a visit to Great Britain. She is the daughter of Kiratira, the chief who lost his life in 1867 fighting for the English after the massacre of Poverty Bay, and the niece of Renata, formerly a great fighting chief of the Maoris. She was brought up by Renata, who gave her the best English education at Wellington and she was considered by her kinsfolk to be an almost sacred (tapu) personage, her birth having been prophesied by a Maori seer.

Her uncle and the Maori community were therefore much displeased when she married George Prior Donnelly, a young Irishman, now one of the richest run-holders and sheep owners in New Zealand. On his deathbed Renata forgave his niece and left her all his vast possessions. Mrs. Donnelly is the foremost native woman in New Zealand, and when the Prince and Princess of Wales made their tour, she acted as coroner throughout the Maoris territory. During her stay in England, Mrs. Donnelly was honored with many marks of favor by the King and Queen.

THE MISTRESS OF HARCOURT ESTATE.

The new mistress of Nuneham Park, the magnificent estate of Sir William Vernon Harcourt, is an American, says the London correspondent of the Brooklyn "Eagle." Louis Harcourt, the son of the dead statesman who succeeded to the estate, married Ethel Burns, of Boston, many years ago. Her father was a Boston banker when he formed a partnership with J. P. Morgan & Co., and came here to be connected with the London house. His daughter was brought up in England and educated in France. When she came of age she was introduced to court society and because she had a quiet, sweet way with her and big, serious eyes, she won the heart of Louis Harcourt.

Mrs. Louis Harcourt is a lovely woman and the mother of three beautiful children, to whom she is devoted, and they will be brought up to know this lovely home as the most beautiful spot on earth.

Although the sons of great men are not infrequently quiet the reverse of the examples of their fathers, the late Sir William was always proud of his son, and he promises to follow closely in the footsteps of his father.

The Harcourts have been rather "Americanized," for Sir William's wife was the daughter of Motley, the American historian, and Louis Harcourt was devoted to her, although she was his stepmother, and it was a compliment to her when he sought one of her country-women as his wife.

It is said that some day Mr. Harcourt will be Prime Minister, and then the little quiet American girl will have come into most fitting honors. And she will be only one of many, for all the honors seems to be falling upon our American-born girls of late, for they win the Englishmen of thought and then spur them on to all manner of ambitions, and no great man has married an American but he has yet become greater through the splendid influence of his wife.

Exchange.

PARAGRAPHS ON PATRIOTISM.

A flag is smirched by waving over sin.

It is better for a nation to be clean than big.

Partisanship and patriotism are two things.

A nation is saved by its ideals, but ruined by its idols.

The nation cannot count on the man on whom his party can always count.

Individual righteousness is the best means of promoting public prosperity.

Independence is a more practical virtue on election day than on the Fourth of July.

For his country's sake every patriot should seek to become the best man possible.

There is no one class or party in the land that is all good, and no one class or party that is all bad.

A nation's greatness is not measured by its miles or by its millions, but by the moral might of its men.—J. R. Miller.

SEND MESSAGES 725 MILES.

Kansas City, Mo., Dec. 15.—Wireless telegraph messages were sent to-day from Kansas City to Cleveland, Ohio, 725 miles, without relay. This is said to be the longest distance overland ever covered.

Publications of the
American Tract Society.

Yisú Masih kaun thá. Urdu..	...	Price. 1 a.
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